

ST. LOUIS, THURSDAY, AUGUST 20, 1857.

NO. 1.

As ye have therefore received Christ Jesus the Lord, so walk ye in him.

Who are the Happy?

There are a great many in the world who appear to be happy, and were to take appearance as the true indication of the state of their minds, we would unhesitatingly pronounce them truly happy. But he who would decide on such a celestial by appearances only, would be very wide of the truth in his decision. The face ought to be the true index of the heart, and would be so, if untortured otherwise; but such is the state of society, and such are the supposed necessities by which many are surrounded, that men feel compelled to teach the face to lie respecting the state of the heart; just as servants are taught to lie respecting the whereabouts of their masters. The butterfly yonder, whose step is so light that you almost imagine her to have wings as well as gay colors, has a face that betokens to an unsuspicious observer the very soul of happiness; but she presents there only one phase of her being, and that, too, is the phase she would always present to the world. When the world, however, is no longer spectator, the gilded show is laid aside, and the dark and tattered robes of nature are disclosed; then gayety and smiles give place to languor, and to an aching, gloomy brow; the wretchedness, unsupported by the stays of art, sinks down in utter helplessness. Thus it is with that gay-vested frequenter of saloons, whose life is all pleasure without toil; who slips off every flower without care of the coming winter of old age; whose brow the bead of labor's sweat never sparkles in the sun's broad glare; that man whose thoughts vibrate only between his wardrobe and the next scene of his convivialities. And these characters, in various degrees, epitomize the carnal world. The owner of yonder splendid mansion, to whose door roll up each privileged evening stately equipages, and their gay, haughty troops of visitors in guise of friends, and whose saloons are crowded with fawning, flattering sycophants, should not be envied for any happiness his rich estate might indicate. For though he be enthroned there as a friend, and though his tribute be ample, yet it is all ashes to his soul, princedom, tribute and all; and the smiles which he scatters profusely around him as rich flowers, come not from the soil of his heart, which is an arid waste, where only the wormwood hath its bed. Oh! the men and the women of this world, who govern it, and who are looked up to as the key-bearers of the treasure-house of true happiness, are not the happy ones they appear to be. We must, not look for the happy among the votaries of pleasure or the heirs to wealth and power; we shall not find them among the giddy, the gay and the laughing ones around us.

The happy are those whom the world would least suspect to be happy. They are those who have least reason to put on an appearance of happiness to deceive those around them; for they are independent of what the world may say of them; depending for happiness not upon man's smiles, nor upon man's favor, but upon God's free grace and smile of gracious approval. They are those who, whatever may be their circumstances of a temporal character, are grateful for what they have, referring all their blessings to the Great Giver of all good. They have an inward approving conscience. They have an inward fountain of happiness, inexhaustible in its flow. The difference between these and the votaries of the world, is, the happiness of the former shines outward from within; irradiating every external circumstance, and making it pleasant to behold; while the latter must look to the circumstances from without to gladden the heart within, and this in their case proves a constant failure. Happiness, if it exist, has its seat in the heart, and those who are happy, have experienced a change of heart. They have had their moral nature rectified, so that their appetites and passions are in subordination to the will of God. Their nature is spiritualized, so that they see the superintendency of God in everything, and are contented with their lot in the world, in so far as they have no control over it, because they are assured their heavenly Teacher wills it so.

But these are not simply passively happy; they are actively happy also. They have eternal joys in prospect. Their vision abounds in scenes of more than mortal pleasure, and they revel in the anticipation, amid fields of ever-living green, beneath skies of ever-living azure, in company with angelic and glorified beings, whose society and friendship are ever-living. They expect to be perfected, physically and spiritually, and never more to experience ignorance, or pain, or sorrow, or tears, or labors, or losses. Their expectations are full of gladness, and yet they know that those expectations come infinitely short of the fullness they shall actually experience. The happy are those whose hearts are in heaven, and who use this world only as a thing that is passing away, and so to be substituted by a state of eternal enjoyment.

PAUL FONTAINE.

Virginia, July 11, 1857.

SOLAR LAWS.—Dr. Peters, an eminent Danish astronomer, has been making some interesting investigations into the phenomena of spots on the sun. Two zones of the sun's surface were found to be particularly fruitful in spots, the maximum appearing at the parallels of twenty-one degrees of north latitude, and seventeen degrees of south. Instances have been noticed in which of south. Instances have been noticed in which of south. Instances have been noticed in which of south.

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ten, twenty, and sometimes even for fifty days. But at last their time came. Their margin had always been slightly notched, and soon the notches grew ominously large and deep, penetrating far into these mystic realms of darkness, while hostile columns of light arose, as if by magic, occupying the centre. Deeper and deeper grew the invading notches, until, at last, electric flashes passed between two of the more prominent of the discs. The victory was gained, the centre pierced, and the spot divided into two, after which it was very easy to cut it up into detail. Dr. Peters explains these remarkable facts by the assumption of volcanoes sending up gaseous matter, which parts the luminous covering.

The Aggravated Offence of the Apostle Peter.

The offence was that of denying his divine Master, who had chosen him by His truth and grace—who he had beheld transfigured on Mount Tabor, and had heard declared in a voice from the skies—the beloved Son of God. Jesus had been arrested, and conducted to the palace of the high priest. Peter was in the immediate vicinity—in the hall and in the porch. Seen there by a person who had beheld him before, he was recognized, and charged with being one of Christ's disciples. He affirmed that such was not the fact. "I do not know the man," said he. And there were certain things about this denial which made the sin more heinous. Such, for example, as these: He had been previously told that he would do so—had been forewarned of the danger, and therefore should have been on his guard. The time when it was done—when he thus turned his back upon his Master, was a time when that Master was in trouble, and specially needed his sympathy. It was likewise immediately following the sacramental supper, where he had been seated with Christ at the table, had heard the gracious words which there proceeded from his lips, and had declared pre-eminent attachment to him—a fidelity which nothing could shake. And the criminal denial was heightened in enormity by being thrice repeated—the last time connected with angry cursing, and most impious perjury! Such was Peter's grievous offence.

THE REPENTANCE OF THE APOSTLE PETER.

It was induced by serious thought of what he had done. His conduct came up before him as a shocking reality. He reflected upon it. We read, "that he thought thereon"—that "he called to mind the words of Jesus"—this night, before the cock crow twice, thou shalt deny me thrice." The clarion notes of chancery startled him in his carnal stupidity, broke his dream of sin, and he reflected.

This is always the first step towards repentance. No person ever yet repented without thinking. Sinners "think on their ways," before "turning their feet unto God's testimonies." Peter thought—thought of his Master—thought of that Master's piety, radiant in His every act—thought of the thousand endearing expressions of His love—thought of his fellowship with Him, and protestations of affection for Him—thought of his own treachery, his base, cowardly conduct in disowning such a friend—thought of his oath, and malediction; and as he thus thought, the head affected the heart, and there were penitential emotions there.

His repentance was speedy. "The Lord," we are told, "turned and looked upon Peter, and Peter remembered." There was no delay between the look, the remembrance, and the contrition. His heart was riven by that piercing, subduing glance of Jesus, as the lightning rives the oak!

His repentance was secret. Scripture says—"he went out." He could not stay in the high priest's house, where his Master was arraigned a fettered captive. He could not brook society. He must be alone. He "sought some solitude to mourn," a place to weep, where his tears might flow freely, and his soul sob aloud.

The true penitent often retires by himself. There is a difficulty between him and his God, to be adjusted in private. He has some things to say to his abused Creator, with which his fellow-men have no concern. "The stricken deer leaves the herd."

His repentance was sincere. The record is—"he wept bitterly." It was no slight emotion, and there was no pretence about it, and nothing counterfeit about it. That reproving look from the meek, sad face of the injured Jesus, raised a tumult in the soul of the recreant Apostle, and the waves of ingenuous sorrow tossed and rolled within, until surging along the aching avenues of the flesh, they broke their embankments, burst forth from their eyes, and fell in gushing torrents to the ground. He wept, "wept bitterly," and those tears made him a wiser and a better man.

GALLERY SLAVES.—We pity the gallery slave, chained to his incessant toil, and mentally and physically distressed and unhappy; and yet we forget the voluntary slaves of mammon, with all their faculties on the stretch day and night to heap up treasures which they have neither the opportunity nor disposition to enjoy. The slavery of the first is constrained, that of the latter willingly assumed; the first may not be aggravated by self-reproach, as it may be the result of tyranny, but how can the other be justified or excused? There is no spectacle more pitiable to a reflecting mind than that of an immortal utterly forgetful of his higher destinies, and devoting himself to a career of hard labor for the acquisition of earthly things, which, as far as he is concerned, can last but a few years; and, even during that brief period, may entail upon him little else than disappointment. The great evil of worldliness, whether it be found in baser or more elevated pursuits, is that it obliterates the image of God from the soul, and wholly disqualifies it for the great work which God assigns it.

Who has not the daily opportunity of seeing this result? Who does not know men and women, not only of the lower orders of society, but in the most refined and cultivated, whose devotion to the world has so extinguished their religious sensibilities, that they seem no longer capable of giving one thought to their souls, or one holy aspiration to God? Thus they live without God or hope; and when the shades of death gather around them, they come thick and heavy, and unrelieved by any bright visions from the better land. Their experiment of life, which might have been so hopeful, is disastrous in the extreme. They have deliberately consented to bargain away their souls for nought. Their strength and labor have been expended not only without profit, but worse than gain. With God around them, with his grace addressing them, and his glorious grace providing and tendering to them an adequate remedy for their ills, and a happiness exalted and enduring, they see rich men, and learned men, and great men in the estimation of the world dying around us, who have been habitually irreligious, and concerning whom we can entertain no reasonable hope in their death. Slaves to the world all their lives, they go hence into the dread presence of a God whom they have dared to neglect, if not defy.

A Contrast.

PREPARED OR UNPREPARED.

A few days since, in one of our Western States, a condemned and sentenced murderer was led forth to die. As he stepped upon the gallows and felt that he was confronting death, a horror of fear seized him; his lips were white and quivering, an ashy pallor overspread his face, a glassy death-like stare settled in his eyes, whilst his convulsed hands were raised in supplication. What was it that thus blanched the cheeks of the poor wretch, that made him shiver, and tremble, and moan in anguish? Was it the dread of pain, or the shame of such an end before thousands of his fellow-men? No! The veil was raised, and he saw that he stood upon the threshold of eternity, unprepared to meet his God. What wonder then, that helpless to assist, he stood ghastrly with dismay upon the brink, and shrank with horror, from the fearful, irrevocable light.

Turn to another dying scene. Not long since a Pennsylvania pastor went into his pulpit upon the Sabbath. He preached from the words, "Each man loved his God and his was not, for God took him." Returning to his home, he went to his bed. He was sick unto death, but he knew it not. Two days later the physician stood by his bedside, with his finger upon the sick man's pulse. The patient saw an unspoken message in his eye, and asked whether he was in danger of present death. He was told that he was; that in a few hours, at most, he must enter into eternity. The sentence unheard had gone forth, and without a warning he must die. How was he affected by the startling news? He calmly said, "This is sudden; I did not expect it. But, blessed be God! I have no preparation to make. That was made long ago. I am a sinner, but I have trusted in the righteousness of my blessed Savior. I throw myself upon him. God is with me—not a cloud—not a fear—entire trust in my Savior. I did not expect this, but thanks be to God for such a death! It is sweet—it approaches with tender, gentle, loving embrace—can it be death?"

Reader, the sentence of death rests upon these also. The hour thou knowest not. It will come when least looked for. And how will it find thee? Art thou ready? No greater question can be asked thee. Then leave it not unanswered to thine own consciousness and to God!—Presbyterian.

STRYCHINE.—The source from whence this poison, which has gained so world-wide a celebrity, is obtained, is thus noticed in Dickens' Household Words:

"In Ceylon, and several districts of India, grows a moderate sized tree, with thick, shining leaves, and a short crooked stem. In the fruit season it is readily recognized by its rich orange-colored berries, about as large as golden pippins. The rind is hard and smooth, and covers a white, soft pulp, the favorite food for many kinds of birds, within which are the flat, round seeds, not an inch in diameter, ash-gray in color, and covered with very silky hairs. The Germans fancy they can discover a resemblance to gray eyes, and call them crow's eyes, but the likeness is purely imaginary. The tree is the strychine tree, and the seed is the deadly poison nut. The latter was early used as a medicine by the Hindus, and its nature and properties understood by oriental doctors long before it was known to foreign nations. 'Dog killer,' and 'fish-scale,' are two of its Arabic names. It is stated that at present the natives of Hindostan often take it for many months continuously, in much the same way as opium-eaters eat opium. They commence with the eighth of a nut a day, and gradually increase their allowance to an entire nut, which would be about twenty grains. If they eat directly before or after food, no unpleasant effects are produced; but if they neglect this precaution, spasms result."

PRESBYTERIAN CHURCH IN IRELAND.—By direct missionary effort the Presbyterian Church in Ireland has, within a few years, originated and matured fifty-three congregations, forty-one of these being in those districts where popery most prevails; and in the most of these, Scotch settlers, who, but for them, would have been sadly forsaken and destitute, are the most useful and influential members. In the remaining portion of our missionary sphere, says a late report, "extending over seven counties, where the proportion of Protestants to Romanists is one to twenty, we have fifty-one places of missionary work, superintended by twenty-one ministers, assisted by twenty-five Scripture readers and catechists, having under their charge twenty-four Sabbath-schools, and sixty day schools—a large proportion of the pupils of which are Roman Catholics; while seventeen hundred persons are in regular attendance on the public religious services of the Christian Sabbath. In the province of Connaught alone we have eighteen ministers, fifteen Scripture readers, five catechists, fifty teachers, and in the space of a few years eight thousand children, chiefly Roman Catholics, have passed through our Scriptural schools. We are happy to be able to state, that during the past year this branch of the Church of Christ, in addition to contributions for local objects and ministers' stipends, raised for general and missionary purposes above twenty thousand pounds, and by means of open-air preaching alone, proclaimed the gospel of salvation to nearly eight-thousand souls."

STREET PREACHING.—The Memphis Advocate gives the following description of street-preaching in that city: "We listened to a sermon on Sabbath afternoon at Court Square. The preacher was an elderly man, with flowing hair hanging down on his shoulders, his beard little less than a foot in length, resembling in appearance the likeness of Lorenzo Dow. He gave us a plain, sensible, good sermon, dividing to each his portion. The extravagance and high-toned notions of the day were handled without gloves. He said the spirit which led to the building such costly churches these days was the same that led to the building of the Tower of Babel. There were several hundred persons present, many of whom seldom ever attended church. We hope to see this place filled up by our city fathers, so that it will be a comfortable place to have preaching on such occasions. Many would thus, who otherwise never, hear the gospel. Could not the ministers of the city adopt the plan, and arrange it that one of them might preach every Sabbath afternoon, say at five o'clock? We go in for it. Let us say you to it?"

A religion without a Savior is the temple without the Shekinah, and its worshippers will all desert it. Few men in the world have less pretensions as a preacher than myself; my voice, my look, my manner, all of a common kind; yet I thank God there is scarcely a corner in our little church where you might not find a streaming eye and a beating heart. The reason is, that I speak of Christ; and if there is not a charm in the name, there is in the truth of fears, and hopes, and joys, which it carries along with it. The people feel they must listen."—Cunningham.

Alleged Cure for Small Pox.

The Consul of the United States at the Rio Grande del Sur, Brazil, has transmitted to the Department of State a very interesting communication from Dr. R. Landell, of Port Alegre, claiming the discovery of a cure for the small-pox. Dr. Landell states that the idea of using the remedy to be mentioned first occurred to him during a terrible epidemic of this disease in 1837, but that he first administered it in 1842, since which time his success, and that of his son, Dr. John Landell, and other colleagues in the treatment of small-pox, has been most flattering. As the Secretary of State has communicated Dr. Landell's paper entire to the leading journal of the medical profession in the United States, it is only necessary for our purpose to extract that portion of the paper which discloses the remedy, and its proper exhibition:

"Dissolve that vaccine that is contained on a pair of plates or a capillary tube, which is about four or six drops of vaccine lymph, in four or six ounces of cold water, and give to the patient a tablespoonful every two or three hours."

"The favorable result of this exhibition is, that it mitigates the symptoms, modifies the species, and cures the small-pox."

"I recognize that as vaccine applied externally prevents the small-pox, so, also, being taken inwardly, in the manner above indicated, it cures quickly and efficaciously the small-pox in all its stages."

"Under its use the fever, the delirium, the hoarseness, the diarrhoea, pneumonia, cerebral congestion, and finally, the secondary fever disappear."

"Beginning the treatment on the second or third day of the eruption, the small-pox become as varicella or varioloid; although the epidemic is thickened and in a state of congestion, and in five days become dry without suppuration."

"Applying the same treatment on the fourth or fifth day of the eruption, the small-pox become as if they were the true vaccine; fill and dry in the space of ten days with suppuration."

"Considering, then, that the vesicles and pustules ought to be opened, for two or three times, always while they contain any liquid, and beginning the third day to prevent the secondary fever, I have had since 1842 more than thirty cases, and in fourteen paid particular attention; there were three several confluent cases, and eleven less severe, although distinct."

"Since I had recourse to this treatment I have not lost a single patient of the small-pox. At my request, some of my colleagues are using this system, and they, as well as I, have reaped the most flattering results."

"These effects are superior to my expectation, and even to my comprehension; in fact, the vaccine neutralizes the variolous virus, for one morbid action destroys the effects of another. By this treatment I have seen disappear the fever, delirium, hoarseness, diarrhoea, pneumonia, cerebral congestion, and the secondary fever."

"It may be mentioned here that the use of emollient lozenges or castor oil internally, to keep the bowels loose, and in children calomel, is very necessary, as also gargles of nitrate of silver and chlorure of lime."

"And after the fifth day give baths of warm water, with a little chlorure of lime, or chlorure of soda, or sponge the body."

"Also have given vaccine inwardly as a therapeutic remedy in whooping cough, and with benefit; in some cases the whoop or convulsion cough disappeared in ten hours, remaining only a simple cough, which extinguishes in four or twelve days."

PRAYER AT THE BIBLE SOCIETY.—At the last meeting of the Committee of the British and Foreign Bible Society, the following resolution was adopted: "That the Committee do open their meetings with prayer." There was a very full attendance of the Committee, including Earl Shaftesbury, in the chair, the Marquis of Blandford, the Bishop of Ripon, Lord Henry Cholmondeley, &c., and the matter was for a long time seriously and earnestly discussed.

The New York Observer says: "We are rejoiced to read and record this decision, and we hope that all who are interested in the American Bible Society will see their way clear to adopt the same resolution. So long as there are any willing to co-operate with the Society, at the monthly meetings of the Board of Managers, who are conscientiously opposed to public prayer, we would dispense with it, but we believe that all would now cheerfully acquiesce in the decision to which the Committee of the British and Foreign Bible Society has come."

MORE RAILROAD LAW.—A passenger on the Illinois Central Railroad took passage without purchasing a ticket. He had ridden about two miles when the conductor demanded his fare, whereupon he offered a \$100 bill, the fare being \$1.55. The conductor refused to take the large bill, and ordered the man to leave the train. He did so, and afterwards sued the company for damages. The court decided in favor of the company, holding, that the conductor was not bound to change the plaintiff's bill, although it may have been genuine; that the offer of the bill, amounting to a return of \$98.45, was not a tender of the fare, nor offer to pay it; that upon the demand for the fare and the refusal of the plaintiff to pay it, the conductor had the right to expel the plaintiff from the cars, using no more force than was necessary for that purpose; that when a person goes aboard a passenger car without having paid his fare in advance, and the same is demanded by the conductor of the train, and a refusal to pay it when so demanded, the conductor is not bound to take him to the station, but may expel him at once, unless by such expulsion the life and health of such person would be thereby endangered.

PROFANE LANGUAGE.—It is related by Dr. Scudder, that on his return from his mission in India, after a long absence, he was standing on the deck of a steamer with his son, a youth, when he heard a gentleman using loud and profane language.

"See, friend," said the Doctor, addressing the swearer, "this boy, my son, was born and brought up in a heathen country, and a land of Pagan idolatry; but in his life he never heard a man blaspheme his Maker until now."

The man colored, blurted out an apology, and looked not a little ashamed of himself.

A SINGULAR CIRCUMSTANCE.—Death from Frigate.—A man in a buggy, Monday morning about half-past eight o'clock, was coming up Kentucky avenue, in the direction of the city as a freight train on the Terre Haute railroad was crossing the road. He stopped his horse and waited until the train had passed. He then crossed the track and the bridge over the canal, and drove on for about a hundred yards, when the engineer and conductor on the train observed his horse rearing once or twice, and backing somewhat, but not making any violent demonstrations in the harness. The engineer thinking the horse was scared at the locomotive, stopped his train when near the freight depot. He had

scarcely stopped when he and the conductor observed the man in the buggy fall over to one side. On seeing this they started toward the buggy. The horse in the meantime had become quiet and was standing still when they came up to him. They unbuckled the horse, and supposing the man had fainted, sought means of restoration. Dr. Dunlap, who happened by, made an examination of the man in the buggy and pronounced him dead.—Indianapolis Journal.

TURKEY.

The following significant paragraph from the correspondence of the Turkish Aid Society appeared in the London Christian Times, of June 6th:

"At a late session of the Divan, at the Sublime Porte, the question arose, whether the paragraph on religious liberty, in the Hatti-Sherif, really implied that a Mohammedan could change his religion with impunity; and the majority of the pashas answered the question in the affirmative. The case of a boy was lately brought to the Sheikh-ul-Islam (the religious head of the Mohammedans) for decision. His father, deceased, was a Greek; the paternal relations of the boy claimed him, to bring him up according to the Mohammedan law, but the mother contested the case, and the Sheikh-ul-Islam decided that by the new law the child should remain with the surviving parent, and when of age choose his own religion. The mind of the population is beginning to be familiarized to the idea, that a Mussulman who has ceased to believe in the prophet may become a Christian without being molested. And from this we expect a great turning to the Lord; for Popery and the Greek Church can only fill with terror the minds of serious Mohammedans, on account of the rank idolatry which their creed justifies. This difficulty Catholics and others feel and acknowledge; and they look with jealousy and fear upon the probable success of Christianity among the Mohammedans."

THE FINAL JUDGMENT.—"We must all appear," or, as now it is generally admitted, that "we must all be manifested before the judgment seat of Christ"—a far more searching thought. If we were to employ a homely expression, and say "turned inside out," it would, I believe, exactly express the intention of Paul; all that is inward, and thus hidden, becoming outward then; every mask stripped off; every disguise torn away; whatever any man's work has been; that day declaring it; and not according to its outward varnish, but its inward substance.—Trench.

CHRISTIAN POLICEMEN.—A San Francisco paper states that the police judge of that city is President of the City Tract Society, and an elder in a Presbyterian Church; that one of the captains of police while on duty on the Sabbath, puts tracts in his pockets and distributes them, and at least three policemen are active Church members, who, instead of patronizing drinking places, as has been the custom, contrive how they may lessen intemperance.

POWER OF THE BIBLE.—A colporteur in Pennsylvania says he visited six families of Roman Catholics who were willing to receive the Bible as a gift, and were anxious to read it. The wife of one of the men said that a few years ago an old man visited them, who gave Bibles to any who would read them, and a son of one of these families read the Bible he gave him, became a convert to evangelical religion, and is now a minister in Ohio.

DEATH OF HON. HOPKINS L. TURNER.—The Nashville Gazette of the 5th says: "Ex-Senator Hopkins L. Turney died very suddenly of disease of the heart, at Winchester, Tennessee, on Saturday evening last. He died while in the act of walking from his office to his residence. Mr. Turney was a lawyer and politician of more than ordinary reputation. He has served his district in both branches of the State Legislature, in the United States House of Representatives, and represented the State one term in the United States Senate."

A PROTESTANT PAPER IN ATHENS.—Mr. Kalliothakes, a native Greek who has recently graduated from the Union Theological Seminary in New York, is about to establish a paper in Athens, which will be the first Protestant Journal in that country. Owing to the removal of restrictions on the press, there are seventeen weekly or semi-weekly papers issued regularly, and four periodicals semi-monthly, all under the influence of the Greek Church. Athens has a population of 35,000.

HISTORICAL.—January has been quite an important month in American history. The Stamp Act was passed by the British Parliament, January 10, 1763. The ground at Lexington was fought January 3, 1771. The battle of Cowpens occurred January 16, 1778. The cessation of hostilities between Great Britain and the United States was agreed upon in January, 1793. The battle of New Orleans was fought January 8, 1815.

DEATH'S DORNERS.—Two of President Pierce's Cabinet officers—Messrs. Adams and Dobson—have died within six months of his retirement; his Postmaster General has also lost his wife, and Gen. Rusk, of Texas, who was elected President pro tempore of the Senate, at the close of his term, is also numbered among the dead. Rarely do we find so large an amount of mortality in so short a time in a political family.

The New York Times says that a rumor has gained currency within a few days that British agents are quietly engaged in the business of enlisting soldiers in this country for the purpose of replenishing the ranks of their army in India, the late defection among the native troops having rendered it necessary to increase their forces in that country with a more loyal class of soldiers. We are not at liberty to state the source of our information, but should the attempt be persevered in, there is every reason to suppose that the parties concerned in the violation of law will be arrested, and there may be a revival of another Crampton affair.

IRON CHURCHES.—Iron churches, seventy feet long, forty feet wide, and twenty feet high, capable of accommodating seven hundred persons, and costing about \$5,000 each, have been erected recently in the neighborhood of London. They are lined with wood and papered. They can be taken down and moved to other locations if desired. Although more iron houses have been built in New York than in any other city in the world, we have never heard of an iron church having been erected in any of our cities.

COSTLY TABLES.—Among the beautiful and elaborate mosaics at Florence, Italy, is a centretable, which is said to have employed twenty-five artists twenty-two years, and is valued at \$90,000. Another, composed of the choicest materials, inlaid on a ground of lapis-lazuli, is worth the enormous sum of \$200,000.